539 Then it became the office of Ecatl to slay the gods. But they say thus: that Xolotl wished not to die. He said to the gods: "Let me not die, O gods." Wherefore he wept much; his eyes and his eyelids swelled.

And when he who dealt death was to overtake him, he fled from his presence; he ran; he quickly entered a field of green maize, and took the form of, and quickly turned into, two young maize stalks [growing] from a single root, which the workers in the field have named *xolotl*. But there, in the field of green maize, he was seen. Then once again he fled from him; once more he quickly entered a magney field. There also he quickly changed himself into a magney plant [consisting of] two [parts] called *mexolotl*. Once more he was seen, and once more he quickly entered into the water and went to take the shape of [an amphibious animal called] *axolotl*. There they could go to seize him, that they might slay him.

[136]

And they say that though all the gods died, even then the sun god could not move and follow his path. Thus it became the charge of Ecatl, the wind, who arose and exerted himself fiercely and violently as he blew. At once he could move him, who thereupon went on his way. And when he had already followed his course, only the moon remained there. At the time when the sun came to enter the place where he set, then once more the moon moved. So, there, they passed each other and went each one his own way. Thus the sun cometh forth once, and spendeth the whole day [in his work]; and the moon undertaketh the night's task; he worketh all night; he doth his labor at night.

From this it appeareth, it is said, that the moon, Tecuciztecatl, would have been the sun if he had been first to cast himself into the fire; because he had prepared himself first and all [his offerings] had been costly in the penances.

Here endeth this legend and fable, which was told in times past, and was in the keeping of the old people.

Eclipse of the Moon.

821 ● 843 When the moon eclipsed, his face grew dark and sooty; blackness and darkness spread. When this came to pass, women with child feared evil; they thought it portentous; they were terrified [lest], perchance, their [unborn] children might be changed

Niman ic ich ixquich tlamachtiloni, in hecatl, ic quinnijctia in teteu: auh in ioh conitoa, in xolotl, amo momiquiztlania: quimilhui in teteu. Macamo nimiqui teteuie. Ic ofca chocaia, vel ipopoçaoac, ixquatlapoçaoac.

Auh in ic itech onaci miquiztli, çan teiquipa oac, chalo, tocitlan calactiuetz: ipan onnijxoch, ic mocueptiuetz, in tocili ome quauj, mazalic: in quinocaiotia milloca, xolotl. Auh vncan itoc in tocitlan: ic no ceppa teiquampa oac, ic no cuele metztlan calactiuetz: no ic tlamocueptiuetz in metl, ome mauj, in itoca mexolotl. Ic no ceppa itoc, ic no cuele atlan calactiuetz, axolotl mocuepano: ic vel vmpa canaiz, inic cannictiqui.

Auh quinoa, in mazel mochiton teteu oniquipa, ça nel amo ic olin, amo vel ic otlatocac in teuil tonatiuh: ic ixquich onimochioh in hecatl, moquetz in ehecatl, cenca molhui, tonoac, in ehecac: quin ie hecatl vel oolinj, nimah ic ic otlatoca. Auh in ioac, ic otlatoca, çan vmpa onimocaah in metztli: quinicoac in ocalaquito icalaquian ynatiuh, ic no cuele ic oalcoac in metztli: ic vncan moquitlique, motlalhoique. Inic ceppa oalquiça tlacemilhuitilhia in tonatiuh: auh in metztli ioualhequitl quitlaça cêtoual quitlaça, iouallequitl.

Ic vncli hin teci, mitoa: ca ihcuel tonatiuh ixquia in metztli tecuciztecatl, iatla ic achto onontzinj tlecu: ipampa ca ihcuel achto mitquetz, inic tlachi tlaçoli ipan tlamacoah.

Nican tlatli, in hin nenonotzalli, çaçanilli: in ic oncah ic tlahtocotzinia, vecaque, in ixquitl cauia.

Moztli qualo.

821 843 In ioac, qualo metztli: ixtlilooa, ixnichoca, cuichocuiocoaca, tlaiocuiocoaca. In ioac, y, mochiton: ual motlatlaia in cuzaia, tlacuiaia, mocuechtlaia: ma ualli mocuiocuichiquiti, ma quiquiocuichiuacaqui, in ixquitlaca.

into mice; each of their children might turn into a mouse.

And because they feared evil, in order to protect themselves, in order that this might not befall [them], they placed obsidian in their mouths or in their houses, because with this their children would not be born with mouth cutem away—lipless; or they would not be born with noses cutem away or broken off; or with twisted mouths or lips; or cross-eyed, squint-eyed, or with shrunken eyes; nor would they be born monstrous or imperfect.

This moon there of Xalocan worshipped as a god, and they laid offerings before him and paid him honor.

821
843

Auh inic quinnemmatia: inic mopatiaia, inic amo tohqui impā mochiowa: iezli incamac, amoço inxillā quitlalizia: ipāpa inic amo tencoiziuiqui, tencoiziqui impilhoua: amoço iacacoztiuiqui, iacacoztiuiqui, amoço tempaxiuiqui, tennecuiliuiqui, iqueziuiqui, imeculiuiqui, iocaliuiqui: in amoço atlacamele tlacatia, in amo tlacamelaca.

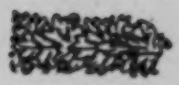
821
751
843

Inin metztli, ichoan quimotoutiaia in xalocamoca: quitlamanilizia, quimaxitilizia.

752

[p. 10 is blank]

S:Sahagún M-5 (1529-1590) 1953 NU7 Aztec NU7



Tenth Chapter, wherein is described the disposition of those who kept watch when the new fire appeared.

At nightfall, from here in Mexico, they departed. All the fire priests were arranged in order, arrayed in and wearing the garb of the gods. Each one represented and was the likeness of perhaps Quetzalcoatl, or Tlaloc, etc., or whichever one he went representing. Very deliberately, very stately, they proceeded, went spread out, and slowly moved. It was said: "They walk like gods." Thus, in deep night, they arrived there at Uixachtlan.

And the one who was the fire priest of Copulco, who drew new fire, then began there. With his hands he proceeded to bore continuously his fire drill; he went about making trials with his drill, the fire-maker.

And when it came to pass that night fell, all were frightened and filled with dread. Thus way it said: it was claimed that if fire could not be drawn, then [the sun] would be destroyed forever; all would be ended; there would evermore be night. Nevermore would the sun come forth. Night would prevail forever, and the demons of darkness would descend, to eat men.

Hence everyone ascended the terraces; all went upon the housetops. None remained in their houses, on the ground below. And women with child put on masks of magney leaves and took up their magney-leaf masks. [They] placed [the women] in granaries, for they were looked upon with fear. It was said and claimed that if, truly, the new fire were not drawn, there also would eat men; [for] they would be changed into fierce beasts.

And the small children they likewise masked with magney leaves. In truth, some [of them] could sleep, or close, close, as [even] half-close their eyes. From close to time their mothers and fathers were [there with them]; they kept waking them, punching and nudging them, calling out to them. They woke, startled, and nudged them. Because if they were to

Inic matlactli capitulo, vncan materoua, in tlatecpanilistli: in quipiaia, inic ikuic tletl necia.

Ie tlapoioua, in nican oncoaia mexico: motecpantinin, mochiuti in tlehuamacacque, mochicuihtini, ommaaqui in intlacpai teteu: in coceniaca impan mixcoaia, quinmiztlapixiaia, in aço quetzalcoatl, anoço tlaloc et' in çaço ac ichoual ipan quistiuia, cenca çan iiolic, cenca çan iuian in iatiuiia, onotiuiia, mantiuiia: motencoa, teumenemi, inic uellaquauhioua onaci, vmpa uixachtlã.

Auh in ichoual copolco tlenamacac, in tlequauhtlaxqui: niman nican quipeoaltia, in imac quimamaiaiotiuh itlequauh: quischecotiuh ica in imamalioaca, in itlaçaloca.

In iquac, y, oioouac, cenca nemauhtiloia, tlatemmacheia: iuh mitoua, quilmach intlacamo, uel vetzir tlequauid: vncan cempoliooua, centlamoua, centlaiooqa, aocmo ualquiçac in tonatiuh: ie ic centlaioua, oalmoaque in tzitzimimi, tequaquiui:

ic mochi tlacatl itlapanco tlecoia, netlapantemaloia, aocac tlalchi, tlatzinda, cali mocaoaia, motlaliaia. Auh in oozti, momexiacatiaia, inmemexiac quicuia, yoan cuacuamac quintlaliaia: ipampa mauhcaitaia, iuh mitoua, quilmach intlaca uel uetzi tlequauid: no ichoantin tequanque, motequiccpanque.

Auh in pipiltotin, no quinmemexiacatiaia: aiac uel: onochiia, onicopia, onmiquiqia, onjmocoxtlaia: çan ic cate in iuilhoua, in intoboã, quinixitiaia, quinixipixiaia, quinitlaiaia, quinxamilicate, quinxitia, quinqipia, quintlos: ipampa iuda onochiaque, quilmach quiquinichtia mocoçaque, quinichiaque.

27

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After the sun had set, the moon began to move. Thus the one got away from the other. And thus they come forth at different times. The sun endureth one day, and the moon worketh at night (or illuminateth at night). From this cometh what is said: that Tecuciztecatl would have been the sun if he had cast himself first into the fire, because he was named first, and offered precious things in his penance.

Despues que el sol se puso començo la luna a andar: desta manera se deuiaron el vno del otro: y assi salen ē diuersos tiempos. El sol dura vn dia y la luna trabaia en la noche o alumbra en la noche. De aqui parece lo que se dize q̄ el tecuciztecatl avia de ser sol si p'mero se echara en el fuego porque el p'mero fue nōbrado y ofrecio cosas preciosas en su pēia.

Eclipse of the Moon.

821

When the moon is eclipsed, he becometh almost dark; he becometh blackened; he turneth a dark brown. Then the earth darkeneth. When this cometh to pass, women with child feared miscarriage. A great dread seized them that that which they had in their bodies would become mice. And as a remedy for this they took a piece of obsidian in the mouth or they placed it in the girdle over the belly and [did so] in order that the children [whom they carried] in the womb would not be born lipless or noseless or wry-mouthed, or cross-eyed, or that [one] might not be born monstrous.

[843 751]

Quando la luna se eclipsa parese casi oscura, ennegrecese, parese bosca: luego se escurece la tierra. Quando esto acontece las preñadas temian de abortar, temauales gran temor que lo q̄ tenian en el cuerpo se a de boluer raton. Y para remedio desto tomavan vn pedaço de yztli ē la boca o poniaule en la çintura sobre el vientre y para que los ninos que en el vientre no saliesen sin beços o sin narizes, o boquituertos, o bizgos: o porq̄ no naciesse monstro.

The people of Xalmecac held the moon as a god and made him special offerings and sacrifices.

Los de xalmeca tenian por dios a la luna y le hazian particulares ofrendas y sacrificios.

844 Ninth Chapter, which telleth of the umbilical cord.[7]

Injc chicuacuevi capitulo, ytechpa tlatoa in tetic.

The time of cutting the umbilical cord of small children was also [one of] their delusions. If it were the umbilical cord of a boy, they buried it far away. The brave warriors hung it on themselves and bore it with them into battle.[8] And if the father were skilled in war, he left it; he buried it there, in the midst of the battle ground. It was said that [the child] would be skilled in war, if he grew.

And if it were the umbilical cord of a girl, they only buried it at the edge of the hearth. It was said that this was because her abode was only the house; only and alone she took charge of drink and food, dwelling by the grinding stone. For this reason only in the house did they bury her umbilical cord.

In jquac quiyxiuiquiya piplhuetzi: zo cocoxca innetlapololtilin. Intla oquichtli inic, voca in cuetecain: vmpan iauc, teteuh cuapilouia, quiyquiya in tlacoean: auh intla iavc matiuj teta, ichoatl concouia: vmpa contocaia in iauiquentla, quijtuach: iavc matiuj yez intla velijzz.

Auh intla cioapilouatli inic: çan netlecuijlouao in contocaia, quijtuach ipampa: yu çan cali yiuentla, in çan ic iaquich quijnocuiplavia atl, tlaqualli, metlatitlan nenemj: ipampa yu, çan caliric contocaia in jnic.

845 Tenth Chapter, which telleth of the pregnant woman.

Injc matlactli capitulo, ytechpa tlatoa in ciuatli.

Of the pregnant woman there also was a delusion of the natives. If a pregnant woman wished to go walking during the night,[9] then she placed a little ash in her bosom.[10] It was said that thereby she protected the child within her, in order that he should not meet [an apparition] somewhere. In this wise she took care of her child.

In jtechpa in ciuatli: no vacoca innetlapololtilin in njcon tlaca: in ciuatli, intla ioualtica nenemjzaequj: njman ixillan coetlalia aquijtoa neztli, quijtuach ic quipalevia in jnic ca pilhuatli: injc zeno quijtenamjctia cana, iuhquin ic quijtualvitiuh yeneuah.

846 Eleventh Chapter, which telleth of the woman lately delivered.

Injc matlactli oce capitulo, ytechpa tlatoa in ciuatl, in quinezallacachiua.

Another thing the natives did in their folly. When they would visit one who had [just] borne a child, if they took their [own] children with them, they then quickly placed ashes on their temples, knees, and shins, and everywhere [did they place ashes]. And the woman who applied the ashes set before the hearth. It was said, if they did not place ashes on the knees of the children, that when they walked, their knees, wrists, ankles, and foreheads would crackle.[11]

No centlamantli a iauiquinamacaio mayztia, in njcan tlaca: yn jquac tla quijtlapalouaque injxuhquj, intla inpilhoan quijvica: njman ycuaca quijnecatiuia incuauocaca, in jatlauaque, in jxtlanjzco, in ye iaquican tequçaliuhcan: ican quijnocavia, novian: auh in tezcahuja tlecuijlixaque motlalia, ciuatl: quijtuach intlacoma quijtlauquanecuiuque yn pipiltzintli: çan tlatlatzintzecuijx in jxtlanqua, in jxmaquechtlan, in jxxoquechtlan, yn jxujxaque.

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7. Literally, "our speech." Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Aztekischen übersetzt* (Camillo Sofer-Sachs, Walter Lehmann, and Walter Knickenberg, eds.; Stuttgart: Strecker und Schröder, 1927), pp. 314 ff., translates a comparable passage found in the *Academia de la Historia MS.*

8. Corresponding Spanish text: "*el hijo, dando se dando los hombres*."

9. *Ibid.*, "*andar de noche, sin ser amanecido*."

10. *Ibid.*, "*en el seno, o en la chinina hasta o la cerca*."

11. *Ibid.*, "*si acaso no se hacia aquellas cenizas, quebraran rasgar de los coyuntures y . . . sobre ellas, quebraban quando los caminaban*."

were to be burned, because of it the child's face would be pock-marked.[16] And if maize cobs were to burn there, first she passed and carried them before the child's face,[17] so that such would not befall him — so that his face would not be pock-marked.

vncan tlatlas in olotl: achtopa ijaco tonquiçquixilia, ijaco cuevivica in piltontli: injc amo iuh ipan muchioaz, injc amo ichichitinja. 846 753

Ninetenth Chapter, which reflects of the woman with child.

Injc caxtolli onnavi capitulo, ytechpa tlatta: yn cioatl oztli. 843

The woman with child might not look at one whom they had hanged, because, it was said, when she gave birth, the child would come forth with a cord of flesh wrapped about his neck. Wherefore in times past they frightened pregnant women from doing so.

In cioatl oztli, amo vel quittaz in aquin ic quipilia: yehica, quilmach in jquac mjzivix, nacatica ozquechunecaiotiaz in piltontli. Ipampa yn, ic quimjnacazihtiaia in ic vecauh in oztli.

Likewise, when a woman was with child during an eclipse of the sun or moon, she might might not look at it. It was said that if she saw it, her child would be harelipped. But in order to forestall this, the woman with child placed an obsidian knife in her bosom; it was said that thereby her child would not be harelipped.

No yoan yn jquac oztli cioatl, in jquac qualo tonatiuh, anoço metztli: amo vel quittaia, quilmach intla quittaz: tesquatic iez in jconeuh. Auh injc quipalevizia oztli: ytztli ixillan cuetecaia, quil ic amo tenquaiviz in piltontli. [821]

Neither might she chew asphalt,[18] it was stated, lest the child be harmed in suckling[19] when he was born. And she could not walk about at night; it was felt that her child would be one who cried much. Likewise men might not walk about by night; perhaps they would come upon a ghost; perhaps the child would suffer a sickness of the heart. And so that this would not happen, the woman with child placed a pebble, or ashes from the hearth, or wormwood,[20] in her bosom. And the men [carried] a pebble, or tobacco [on the chest]; for it was said that also, at that time, [the child] might acquire what they called a swelling.[21]

Amono vel quiçquequaz in chapuputli, quil ic amo motentzoponjz in piltontli: in jquac ytlacat. Yoan amo vel ioual nenemiz, quil cenca cliocanj iez in jconeuh: no iuhquj in toquichtin: amono vel ioual nenemjz, anoçe itla quimonamjctia, aço mjmjquja. Auh injc amo iuh ipan muchioaz oztli: xaltetl, anoço tlecuexitli ixillan quitemá, anoço iztauhiatl. Auh in toquichtin xaltetl, anoço picietl: ichica quil no vecan quicuj, in quitoa: aiomama. 843 753

16. Corresponding Spanish text: "*la cara del niño, que luego nacido nada parece a hojuelas.*"

17. *Ibid.*: "*tomaban primero en la cara del niño, llevándolas por encima, sin tocar en la cara.*"

18. *Chapuputli*: "*especie de asfalto; betún de Judea; . . . Los indios la usaban antiguamente como masticatorio*" (*chapuputzo* — Santamaría, op. cit., Vol. I, p. 480). The corresponding Spanish text has "*cosa buena, que llama calcli.*" On the relationship between *calcli* and *chapuputli*, see Sahagún (Garibay ed.), X, 24, 18 and 27; and also Vol. IV, pp. 333, 366, for definitions.

19. Corresponding Spanish text: "*acostumbra aquella, que llaman mastichapuzle, [que usaban dello, los antiguos como mastiche], y cuando de que quando comen la criatura, si no cuidan de ponelo la cara en cruz, de la boca, [inclinándose en el pulidor] y luego quedo muerto.*" Cf. also Sahagún (Garibay ed.), Vol. IV, p. 366; and Sahagún de Sahagún. *Historia general de las cosas de Nueva España* (Carlos Maria Bustamante, ed.; México: Alejandro Valdés, 1829); Vol. II: "*mastichapuzle (hoy mastichi) o sea embarazo en la respiración, que usaban de ello los antiguos como mastiche.*"

20. *Iztauhiatl*: "*cosa parecida al almoro*" (corresponding Spanish text); *estafiate* (*Artemisia mexicana* Willd.) — "*las hojas de quichen fuerte olor aromático y tienen sabor amargo. Usan como antihelmíntico poderoso*" (Santamaría, op. cit., Vol. I, p. 624).

21. Cf. Sahagún (Garibay ed.), Vol. IV, p. 334.

843 752 And when the swelling appeared, upon his back was as it were a small, blue hump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh injc neci ximmana, yxnjtlapan ce, ixhuqujn pouaualli, ixhuqujn tenoic: anoço cuezpalizivitli. Injc neci cuezpalicivi pilhuatli: cecicoui in chaca, yoan yquxtilco, yciacac motlathlia nacazotonti, ololtotonti, molactotonti. Auh injc pati: quixmatla, quijquijxtia in nacazotonti.

843 821 And as for the pregnant woman: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or she will be hamstrung!"

Ioan in ocxitl: in jquac ximmo vel tlacatl motlalia in jonecuh, quintlacaoaltiaia, in jquac oalmeztana metztli: injc anoço conacopaintzaqueque, quimjlhujaia: macamo xocmjttacan in metztli, mjanjquja, anoço tenquaiviz in amoconeuh.

825 777 441 Twentieth Chapter, which telleth of the monkey's hand.

Injc ceuepualli cxpitulo, yxchpa tlatoa: in oçomatli ymacpal.

The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they sold was bought. It was stated: "That which bringeth this about is the monkey's hand" — so foolish were they.

In oçomatli imacpal: in puchteca ceuca quijnemaia, quimopaltiaia: in jquac in campa tiamjquja, in tlanamacaia: vncan quijtocaia, quilmach ic icuhca aquj, icuhca muchi coaloa in tlein quinamaca: quijl ichoatl ioh quichioa in oçomatli yma: yniic motlapoloia.

777 264 824 Also of the sellers of mantles — when nowhere was disposed of that which they sold, when no one bought either mantles, or shifts or skirts — it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their mantles] eat chilis.

No ichoantin in tilmanamacaque: in jquac ocan aquj in quinamaca, in aiac quicua: in aço tilmatli, in anoço cueitl, anoço vipalli, quilmach: quichilquaqualtia, injc aquj. Auh injc quichioaia: in jquac oalvia ischan, quijtoaia: ocan oac in ytiamjc: ma xoconchilquaqualtican: niman ic ijcic contema, aço vme, anoço Ey in chilli: quilmach ic aquja, injc ioh quichioaia in, ic quitoa: quichilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

Injc ceuepualli oce capitulo, itechpa tlatoa in texolotl, yoan comalli.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his house, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

In jquac aquja patoaia, in ichan, in jtexolouh, ioan in jcomal, ioan in jmetl: irtlapach quimaçilia: auh in texolotl cana xomolco quipilaoia: quilmach: ic amo quitlaniaque in chane, çan ic tlatlaniz.

22. Corresponding Spanish text: "*otra enfermedad, que llaman cuezpalicivitli, o con lobanillos en las ingles.*" *Nota: Codex Rios* (*El manuscrito mexicano Vaticano 3738 llamado El Codex Rios* [Roma: Reprodotto Danesi, 1900], p. 54).

23. The corresponding Spanish text refers to *patolmes*, which is an error.